

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“The duty of the Latter-day Saints is to pray without ceasing, and in everything to give thanks, to acknowledge the hand of the Lord in all things, and to be subject to His requirements.”—

BRIGHAM YOUNG.

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LIFE AFTER DEATH

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

A QUESTION is in my mind. I desire to put it to you in all plainness—I hope you will not say bluntness—and in simplicity: “Where are we going to live when we die?” You have had that question in mind before, have you not? It is one well worth our attention. Not that we should be spending so much of our time in thinking of what lies beyond the grave as to neglect our duties here. We do not believe in an excess of that other worldliness. We believe in attending to the affairs of this world, in a right and honourable way. But we know we are going to die, do we not? A cheerful thought, perhaps, yet every one of us has to pass through the change called death, for it is appointed unto man that he shall die once, once only, and by that means he becomes immune to death, as we may become immune to certain contagious diseases by having them once.

Under the present order, death is just as much a part of the divine plan as is birth. Now, do not think that I have forgotten myself and am preaching a funeral sermon. I draw attention to the change by which we pass from this state or stage of our lives, on to another, just as we passed from an earlier stage into this world of mortality, at the event which is called our birth.

I picture myself as living in a space between two great curtains. The Veil of Forgetfulness is behind me; the Veil of Futurity is before me, and I speak of myself as the type of all. We have forgotten the life we led before we were born into these bodies of flesh, but we lived a life before we were thus born.

Mortal birth did not and does not mark the beginning of the soul's existence. To believe that would mean that we regard death as marking the end of the soul's existence, by analogy. But as we lived before we were born, so we shall live after we die.

My question has point, and it is put in all reverence and thoughtfulness—Where are we going to live when we die? The orthodox answer would be perhaps: Well, we hope to live in heaven. Have we thought over the subject, and prayed about it, sufficiently to know just what "heaven" means? I am quite sure that none of you would express the hope that you would live in the other place which is so generally named in contrast to heaven.

The heaven and the hell of scripture and theology, with good support and background for the use of the terms, have become established in the minds of many, even to the extent of leading them to believe that there are two such states, or conditions, or places, if you like, and none others, beyond the veil that separates this mortal life from the life to come.

We have grown into the habit of speaking of those who go to heaven as being saved, and of those who go to the other place as being condemned; and in the King James version of the Bible, that condition is expressed by the word "damned." In the Revised Version it is usually printed, "condemned."

WHO SHALL BE SAVED?

A certain incident that occurred in the life of the Saviour may throw light upon this subject. In the course of His journey from Galilee to Jerusalem—which, by the way, was His solemn march to Calvary, the cross, the tomb, and the glorious resurrection therefrom—He traveled leisurely, as was His wont. Slow travel was the order of that day. About the fastest express train known was a train of donkeys. But He traveled mostly afoot, stopping in the villages, on the highways, wherever people would stop also and listen to Him; speaking sometimes in houses, and in the open courts, teaching and preaching, as is of record.

I pray you read the story recorded in the thirteenth chapter of Luke, beginning with the twenty-second verse:

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

Then said one unto him, Lord, are there few that be saved? And he said unto them,

Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able.

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

And, behold, there are last which shall be first, and there are first which shall be last.

I had not the heart to break into the story, by comment, and so have read it in full; but the main point to which I would direct your attention and ask you kindly to consider with me is the question asked of the Master by one of His hearers: "Lord, are there few that be saved?" Very tersely worded, as is customary with the record, both of the Old and the New Testament. We may be allowed to expand and paraphrase it, I am sure:

One said unto Him: Lord, tell us, will many or only few be saved? That question has had place in your minds, I take it. It interested me when I was a small boy. I wondered about it. I thought: if many are going to be saved, perhaps I will have some chance; but if only a few, have I any chance at all?

It is a live question, just as much to-day as when it was asked by that earnest, honest inquirer of the Preacher on His way to Jerusalem and the tomb.

Many questions were put to Christ in the course of His ministry, some of them of sinister intent, with a design of catching Him, finding Him at fault; picking up some seemingly overt word of His that would give colour to an accusation before either the Jewish authorities or the Roman powers. But I believe the question we are considering was put in all sincerity. The questioner was honest in heart. "Then said one unto him, Lord are there few that be saved?" So I infer that one had been agreed upon as spokesman for several, who had perhaps talked together about the matter, and they asked one of their number to put the question to the Teacher.

ACQUAINTANCESHIP WITH GOD

Did you find any answer to it in the succeeding verses which I read to you? No direct answer appears. It is as though the Saviour had said: Never mind, for the present. Do not let that question disturb you; but you strive to enter in at the straight gate. O, many will come later, and try to get in, seek to enter, and shall find themselves barred, if they postpone their effort too long, and wait until the Master of the house hath risen up and shut the door. They will be like those who were shut out from the feast. Then some of you will say: "Lord, open unto us," and He shall say, "I know you not." Why, Lord, you visited in our town. We actually sat down at table with you. You preached in our streets. "I know you not. Depart from me."

How shall that come about? The Lord knows only those who know Him, in the sense in which Jesus was then speaking. Acquaintanceship with God must be mutual, and those who know Him not are as strangers; but all who will earnestly try to know Him shall be known and recognized of Him.

He warned those Jews who had manifested racial pride on so many occasions, that their Abrahamic lineage would not save them. You will see Abraham, Isaac and Jacob, He said, there in the kingdom of God, and some of you will be thrust out because you have not complied with the law by which you might have gained salvation, and even exaltation in the kingdom of God.

So, strive to enter in at the straight gate now, while there is opportunity, for there is a time limit, and that limitation is expressed in the word of the Lord, spoken elsewhere and at other times:

My spirit shall not always strive with man, saith the Lord of Hosts.

THE ANSWER WITHHELD

Why did not the Master answer that question, do you think? I have wondered about it, pondered over it many times. He had such splendid opportunity with that receptive audience. As a teacher, He had before Him an eager class, asking questions; and every teacher of experience knows that if he can get his students started to ask questions of the right kind, they are making progress. And yet He did not answer directly. He seems to have purposely evaded the inquiry. I dare not say that He could not have answered, but He did not, and I know He had good reason for it. The reason appeals to me in this wise: He could not have given them an answer expressing the whole truth, which they could have understood. Those people to whom He talked had been traditionated in the fact of there being two places or conditions beyond the veil, for the spirits of men—Abraham's bosom, which was their expression for heaven, and Sheol, which is rendered in our modern tongue, hell. They thought of no intermediate conditions or states nor of gradations in either heaven or hell. Had He therefore given them a direct answer, they could not have comprehended His meaning. You can not make a student comprehend an algebraic equation before he has learned some of the principles of arithmetic. Like the wise teacher He was, He withheld from them that which was incomprehensible to them, because, as is plainly indicated elsewhere in sacred writ, heaven and hell are not the only places, states or conditions—using the terms in the exclusive sense in which many do employ them—provided for souls in the hereafter.

The Lord commenced a sermon on this occasion, in telling His listeners that they would have to make an effort, a struggle. That word, translated "strive" here, is from a Greek original meaning struggle, if need be, strive with energy, put forth your

best efforts, because many will come along seeking to enter in, asking to be admitted, if it does not put them to too much trouble, and shall not be able, after the time of their probation has passed. And then, incidentally He warned them that name alone would not save them. They were Abraham's children, by descent, but that would not insure them a place in "Abraham's bosom."

So say I to the covenant people of this day, ye Latter-day Saints, take to heart the fact that though you bear the name of the Church of Jesus Christ, and have taken that name upon you, by solemn ordinance, it may prove rather to your condemnation than your salvation, if you do not honour it. There is no favouritism, far less of caprice, to be expected in the judgment of God.

MANY SAVED

The Lord indicated here very plainly by His failure, intentional failure, by His refraining in the matter of giving an answer to that plain question, that the people could not have understood a plain reply, for had He said: Many will be saved—relatively, that may be true, and is true—they would have taken the thought and drawn the inference that most of mankind were going to be saved and exalted in the highest kingdom, in the very presence of God, and only a few would fail to reach that state of supreme exaltation—and such is not true. The scriptures tell us otherwise. If He had said to them: Very few, or few, or not many, will be saved, they would have taken it to mean that only the favoured few, the covenant people, the children of Abraham, were to have place in heaven, and all the rest were to be sent down to Sheol, there to abide forever and ever; and that is not true. So He gave them only what they would understand.

He told them that not only the covenant people, but others would come in from the east, and west, and north and south, if they were worthy, and would have place in the kingdom of God. I take that to be the beginning of a very wonderful sermon. The Lord had time there to preach only a small part of it. He plainly intimates, by the inferences that I think we are warranted in drawing, we may so assume, that there are other places than these extreme places or states or conditions designated as heaven and hell; and as was His way, and a splendid way it was and is, He waited until a favourable occasion for continuing His sermon. He took it up again on the night of the betrayal, when the disciples were very sorrowful, for they had at last awakened to the fact that what He had told them so often, in regard to His being crucified, actually put to death, and His assurance that He would rise again on the third day, was to be taken literally, and not in any metaphorical or figurative sense, and as that found place in their hearts they were very sorrowful.

No one has yet sung in tone deep enough to express the facts, nor painted in colours dark enough to portray the scene of that night when the Master had His last intimate meeting with His Apostles, prior to the tragedy, the greatest tragedy in history, His betrayal and death. He tried to cheer them up, as you read in the beginning of the fourteenth chapter of John. He sympathized with them in their sorrow and He said :

Let not your heart be troubled : ye believe in God, believe also in me.

In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

Sometimes we read scriptures hastily, hurriedly, and fail, I think to get the spirit of the sacred record. Think of the Lord's sympathetic concern over the sorrowing Apostles : "Be of good cheer. Do not let your hearts be troubled too much. You believe in God. Believe in what I have said to you and in what I say to you now. In my Father's house—or kingdom—it would be more literally rendered—there are many mansions." And they seem to have been surprised over that, pondering perhaps as to what they had been taught about heaven and hell. What about Abraham's bosom and Sheol, if there are many mansions? And their surprise, as I interpret it, drew forth from Him this further explanation : "If it were not so, I would have told you. You have not understood me fully in the past. In my Father's kingdom there are many grades, many ranks and stations." Here we have another part of the great sermon concerning the graded condition provided for souls beyond the grave.

FEW EXALTED

Then I look through the pages without finding anything more on it. The Lord did not carry further that sermon until He spoke through the mouth of His servant Paul—just as truly the word of the Lord as if He had spoken it with His own lips, for Paul spoke or wrote as he was moved upon by the Holy Ghost.

In the fifteenth chapter of the First Epistle to the Corinthians appears that masterly address on the subject of the resurrection, and Paul proceeds to explain :

There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory.

So also is the resurrection of the dead.

Some of us are to come forth with bodies celestial comparable in glory with that of the sun, others are to come forth just as assuredly, but of a lesser glory, called the terrestrial order, which is compared with the glory of the moon ; and yet others are to come forth in bodies which for glory may be compared to the

varying lustre of the stars for which third order Paul has given us no specific name. But the Lord spoke through Paul, continuing his sermon on the future state of souls.

He began many sermons while He lived in the flesh, and continued them after His death and resurrection, through His prophets. This is one of them, and I have looked through the rest of this volume of holy writ which we call the Bible, and failed to find anything more by way of addition to that sermon in which I had become so deeply interested. Was it finished? No. All that the people were able to comprehend at the time was given, but no more.

The next time the Lord said anything about that wonderful subject, on which He began to preach on His way to Jerusalem, was on the 16th day of February, 1832. Then He took up the subject again, and went further.

A few weeks ago, I had the privilege of speaking from this pulpit on the progressive order of the Lord's plan, down through the ages, and in line with the thought expressed then I draw your attention to this instance of the Lord's progressive and most effective order of giving truth to mankind. For at the time last stated, in 1832, in February, the Lord showed unto His modern prophet, Joseph Smith, even as He had shown unto Paul, His ancient prophet and Apostle, the conditions provided for those who leave this life and pass beyond.

THE DEAD TO HEAR THE GOSPEL

But to make that clear, I must go back to another incident in the earth life of the Christ, as He was preaching to the assembled Jews concerning Himself as the Son of the living God, and concerning the comprehensiveness of His Gospel, which extends not only to the covenant people who called themselves so proudly, and sometimes arrogantly, Abraham's children, but to all mankind, so far as men will believe, and yet forward beyond the portals of the tomb, beyond the state of death into the hereafter.

In the fifth chapter of John you read :

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live.

For as the Father hath life in himself ; so hath he given to the Son to have life in himself. . . .

Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth : they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

In the Revised Version the last passage reads :

And they that have done evil, unto the resurrection of judgment.

Those modern revisers do not like to use the harsher terms.

(Continued on page 425)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 2, 1931

EDITORIAL

STRIVING UPWARD

DOWN below us lay the canyon. The high mountain plateau was deeply scarred. The wind and weather of centuries had formed a web of chasms, often a few yards wide, with vertical walls hundreds of feet deep.

We picked our way by a narrow trail into this maze of gigantic corridors. As we descended, the light from the glowing sun above became more subdued. At the bottom there was near twilight. Above us, far above, two hundred feet or more, was the strip of blue sky, the evidence of a sunlit world.

In the bottom of the chasm grew a tree, of perfect form and compelling beauty. It reached half way to the beckoning strip of sky. It was straight as a ship's mast. The lower branches were small and vanishing. Its top was crowned with branches and leaves that gathered food for the life and growth of the tree. Especially arresting was the straightness and perfect gradation of its trunk.

In a bygone day a seed had fallen into the moist, warm soil of the deep chasm. There it sprouted, and the tiny twig looked out of its twilight canyon home, upward to the gleam of sky with its promise of full noon-day light. To reach that light became the purpose of its existence. From that day, with eager, stubborn desire, it strove straight upward. The lower branches in the dim canyon depth were discarded as new ones were formed on the ascending tree, in the upper reaches of the chasm, where the light was more abundant.

Because it sought the light, and only the light, the tree grew straight and tall and beautiful of form.

Things about us teach life lessons. Simple things often teach the deepest lessons.

Let a man keep light, which is truth, ever before him, and he, like the tree, will become straight in spirit and beautiful in character, and his fellowmen will rejoice in the beauty of his soul.

Most of us walk in dim canyon depths with the full light far above us. We may not on earth attain full light, but if we strive for it, we shall forever grow towards the perfect image.—W.

LIFE AFTER DEATH

(Concluded from page 423)

While Joseph Smith, the prophet of the Lord in this day and age, standing at the head of this dispensation, and his associate in the ministry, were engaged in work of translation, they were puzzled over that expression. They made record of it in this wise:

For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows:

Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man and shall come forth. They who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust—

“Now, this caused us to marvel, for it was given unto us of the Spirit”—and well might it cause men to marvel, in the then present state of human knowledge concerning the assured resurrection of mankind in general. Although it is written in the fifth chapter of John, the great truth has never been learned and inwardly digested, even by the most eminent theologians of the world, or had not been at that time, in 1832—that there was to be a resurrection of the unjust as well as of the just; and I read much in those words: “Now, this caused us to marvel.”

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

This is recorded in the seventy-sixth section of the Doctrine and Covenants, to which I invite your careful study. Time forbids me to read in detail what is there set forth, except as excerpts.

But the Lord made plain unto His latter-day prophet what is quite in harmony with the tenor of His own teachings centuries before, that all who have lived upon earth, and who necessarily die, shall come forth with spirits and bodies reunited in the resurrection; but some will come forth with bodies celestial, as Paul saw, and some with bodies of a terrestrial order, glory, condition, as Paul saw; and some with a lesser glory, differing from the others as the glory of the stars differs from that of the moon and the sun, in turn.

FEW REACH PERDITION

We learn here that there are comparatively few who will sink so low in their state of consciences and wilful defiance of the law of God that they are not included even in the kingdom which is spoken of as being comparable to the luster of the stars. They are called by that awful name, “Sons of perdition.” But there

are very few who are capable of committing those unforgivable sins that shall make of them sons of perdition—very few.

There are some sins that one may commit, while they are impossible to another. I cannot be a traitor to my government by betraying the secrets of state. I cannot commit the sin of high treason against the government of the United States by any such betrayal, because I have never risen to that height of office by virtue of which I have learned those secrets of state, consequently I cannot betray them. But there are men who can betray them, and so become traitors to their nation. So there are some who cannot commit this unpardonable sin that will carry them to the depth of perdition, for they have never received the enlightenment and the authority of the Priesthood and the power that would make it possible for them to climb so high that they fall so low.

THE CELESTIAL ORDER

But passing over those, and they are few, comparatively—the scriptures make that plain; as we learn through the word of the Lord to His prophet in this day, that there are many who shall come forth in the resurrection of the just and worthy.

They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, . . . and who overcome by faith, and are sealed by the Holy Spirit of promise. . . . They are they who are the church of the Firstborn. . . . And they shall overcome all things. . . . These are they whom he shall bring with him when he shall come in the clouds of heaven to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just. . . . These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

Here are used the same terms that the Lord used before, when He spoke through Paul—the celestial.

THE TERRESTRIAL

And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.

Behold, these are they who have died without law, (those who had never received the law of the Gospel, never had it given unto them)

And also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh;

Who received not the testimony of Jesus in the flesh, but afterwards received it.

These are they who are honorable men of the earth, who were blinded by the craftiness of men.

These are they who receive of his glory, but not of his fulness . . .

Wherefore, they are bodies terrestrial and not bodies celestial, and differ in glory as the moon differs from the sun.

These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.

Not valiant, honourable men of the earth, according to the standard of earthly estimate, but who have been blinded by the philosophies and the sophistries; philosophy, falsely so-called, of men, and who will not abide by the word of God. They receive glory. They have not done anything that is unforgivable, in a way. They are good men, but what have they been good for? Did you ever think of that distinction? I know so many good men. I meet them every day, in my own Church and in other churches, and good men who do not belong to any church. Goodness is not a matter of mere church affiliation. But of some I ask myself, in all seriousness: Of what good are those good men who do nothing but simply keep away from that which is so positively forbidden? They are not thieves; they are not murderers; they are not traitors; they are not profane swearers; they are not drunkards. But what are they? What do they stand for?

Those of the celestial order are those who have been valiant in the cause of God, which is the cause of mankind, for His great work and glory is to bring about the immortality and the eternal life of man. There is a distinction here, made plain in this latter day, as it was intimated through Paul. But let us go a little farther:

THE TELESTIAL

And again, we saw the glory of the telestial.

What is that? A new word in our language. You will find it in dictionaries of only the most recent issues—telestial. It is a word peculiar to the theology of the Church of Jesus Christ of Latter-day Saints, but you will find it in your up-to-date dictionaries, if you look for it, for the dictionary makers are finding that they have to give place to what are called "Mormon" terms, as these are being used so widely in the world to-day. Telestial—let us see what it means:

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament.

Here we have Paul's third kingdom or order or state, to which he gave no name. Perhaps he had never learned it; he certainly has not recorded it. But there is no doubt from the description given that it corresponds to that third order described by Paul in the epistle from which I have read.

Now, who are they that belong to this telestial order; comparable to the luster of the stars?

These are they who are thrust down to hell.

Another mystery! Are those who are thrust down to hell to live in a kingdom of glory, even though it be the third in the descending order characterized by comparison with the luster of the star? Well, they will not be in that kingdom of glory while they are in hell, but that kingdom or state is provided for them after they come out. Come out of hell? Yes. This is one of the glorious revelations given to the world through this latter-day prophet, Joseph Smith. Hell is a place or a condition of discipline and training, where men will be given a chance to make up, in a measure, for what they have failed to do here upon the earth. O, there will be no uncertainty about it. It is a real place, a real condition, and every one who merits or requires the kind of treatment that hell alone can give, will stay there until the cure is effected.

HELL HAS AN EXIT

But I summarize, and have so done before, from this stand and elsewhere: It has been made known by the Lord our God, in this day and age in which we live, that to hell there is an exit as well as an entrance. Not all are to be punished, if you want to use that term, in the same degree. That would not be justice. Men will have to give an account of their deeds, and by natural processes they will find their place where they belong, on the other side. But after they have paid the penalty, if their sins are not unpardonable, they shall come forth and take their places, the places to which they are fitted.

But who are the others?

These are they who shall not be redeemed (that means resurrected) from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work. . . .

And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding;

And no man knows it except him to whom God has revealed it.

And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.

And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne forever and ever.

Lord, are there few that be saved? What mean you by being saved? Those who attain only the telestial state are saved from the awful fate of perdition. Those who belong to the terrestrial order are saved from the lesser glory of the telestial; and those who are exalted in the celestial kingdom are saved from all these lesser and incomplete orders of glory, and shall be in the presence of God, the Father, and of His Son, Jesus Christ.

Thus we see that those who have shed innocent blood, in the scriptural sense, and are wholly recreant and wicked in the extreme after having received the testimony of Jesus and the personal ministrations of the Holy Ghost, are cast down to perdition. Their fate is not made known to us. They are relatively few.

Others will have their place in the celestial, the highest of all, or the terrestrial, or the telestial. And in each of these great orders or kingdoms, there are many gradations. Indeed, there are more orders of society beyond the grave than you ever knew here with your Upper Ten and your Four Hundred, and other exclusive sets. We are not to be all equal over there. There are many mansions, of different orders and glories, and we shall live just where we are fitted to live. We shall mingle with our kind.

So, I can tell you where we are going to live when we die. We shall each live in the place and with the company in which, with which, we can be really at home. But we have the power, while here, to determine, to a great extent, where our eternal abode shall be, whether in the celestial kingdom of the Father and the Son, or in the terrestrial, or in the telestial.

WHAT GLORY CAN WE ENDURE?

Another great truth made known, supplementing this, appeals to me because of its consistency and its sound philosophy. Speaking at a later date, the Lord said to the Prophet Joseph Smith, regarding these kingdoms:

He who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory.

In other words, he who cannot live according to the law of a celestial kingdom could not endure the glory of a celestial kingdom, so he will not be there. And he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory, of course, so he cannot be there. And he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory, therefore he is not meet for a kingdom of glory, therefore he must abide a kingdom which is not a kingdom of glory.

Have you ever found such sublime truths as those, set forth in the theology of men who wrote not under the influence of the Holy Ghost? Can you find any grander truths in the literature of the ages, pertaining to the condition of all of us, beyond the veil?

Where are we going to live when we die? It is for us to decide and determine. Shall we not strive to enter in at the straight gate, and having entered in, pursue that path that shall lead us into the very presence of the God who sent us here, our Eternal Father, whose children we are? And this is not merely for the sake of pleasure, but for the sake of there gaining the eternal riches of power, which means ability to do yet greater and

greater good, and accomplish more and more, through eternity, in furtherance of the eternal purposes.

I trust we shall meet in the celestial kingdom of our God; this I ask in the name of His well beloved Son, Jesus Christ. Amen.—An address delivered in the Tabernacle at Salt Lake City, Utah, U.S.A., on Sunday, March 8th, 1931.

SATAN'S TEMPTINGS

PRESIDENT KARL C. DURHAM, HULL DISTRICT

IT IS amazing how eager Satan is to tempt the servants of God. He understands and realizes that the missionaries have a message of truth to offer the people, and he is ever alert, endeavouring to lead us from our path of duty.

Only recently have we been permitted to hold street meetings in the city of Hull, and we greatly rejoice in having this method of preaching the Gospel again opened to us. Tuesday was the day in which we contemplated holding our meeting. As the day wore on, it seemed that every conceivable temptation came into our minds, but I was determined that for once we would vanquish Satan, and that we should obey the "still small voice" that prompted us to carry on.

The set hour for the meeting arrived, and it started to rain. Before leaving our lodge, we knelt in prayer, asking God to open and prepare a way for us to bear witness of His Gospel. We then repaired to the meeting place, where we met the other two brethren labouring in the city.

The rain continued, and at a suggestion from one of the group, we almost abandoned the attempt. But again we resolved that Satan would not conquer, so we opened the meeting by singing "O, My Father," while the rain continued to annoy us.

As the meeting progressed, the rain stopped, and an attentive crowd gathered around as we proclaimed those beautiful and saving principles of the Gospel. An opportunity was given them to ask questions, but their desire was that we should continue to tell them of our teachings.

We spoke for two hours, but at the expiration of that time, a complaint was lodged by a man living above where we were holding forth, and we were obliged to conclude our meeting.

It was evident that the Lord had blessed our efforts so that we gained the respect and admiration of our many listeners, because they all hesitated to disperse. Every one present was anxious to receive the literature we had for them. I am certain they all went away with a clearer conception of "Mormonism."

We need not tell that our bosoms burned with happiness and gratitude as we returned to our lodge, with a stronger testimony to the divinity of the work in which we are engaged.

Where Satan fights the hardest, is where we want to fight the hardest, because he is trying to keep people from hearing the truth.

NEWCASTLE DISTRICT CONFERENCE

THE Annual Spring Conference of the Newcastle District, held in the Co-operative Hall, Middlesbrough, on Sunday, June 7th, was thoroughly successful. A spirit of enlightenment was felt at each meeting.

A pageant portraying the fruits of modern revelation, written by a member of the South Shields Branch, was produced at the morning session. The pageant showed those attending the leading principles contained in the four Standard Church works and the results of living in obedience to them.

Mission President A. William Lund, at the afternoon session, spoke highly of the work of District President Earl B. Cragun, who was released from his office with a vote of thanks for his labours. Elder Leo E. Bevan was sustained President of the District in his stead. President Lund explained genealogical and temple work, stressing its necessity not only for the salvation of the dead, but also for the salvation of the living members of the Church.

The evening meeting was a source of inspiration to all who attended. President Lund, who remarked that he attended a conference in the same hall twenty-four years before, delivered a powerful address upon the Standard Works of the Church, pointing out their complete harmony in teaching and doctrine. He closed by reminding the people of the judgments which are daily coming upon the earth as witnesses of the last days, referring particularly to the earthquake which occurred the night before on the east coast of England.

A special Elders' meeting was held in the Shaftesbury Hotel on Saturday, June 6th, when important instructions were given the missionaries by President and Sister Lund.

Attending the Conference were the following Mission and District officers: President and Sister A. William Lund, and daughter Ruth, from the British Mission Office; President Earl B. Cragun (released), President Leo E. Bevan, and Elders James R. Clark, Arlow W. Nalder, E. Ronald Jones, John A. Freestone, Angus S. Bodily, Russell R. Phillips, Richard G. Johnson, A. Lee Brown, Jr., Robert J. Smith, Clarence A. England, E. Wendell Stringfellow and Clarence L. Miller, all of the Newcastle District; President Karl C. Durham, and Elders Marion J. Olsen, Wendell W. Taylor, John Bunderson, Robert L. Bridge, Clarence R. Ellsworth, Dallas A. Berrett, Thomas A. Lambert, Ferris H. Allen and S. Albert Smith, of the Hull District; President Bernard P. Brockbank and Elder Stephen S. Moore, of the Leeds District; Elder

Wayne H. Neilson, of the Liverpool District; Elder Colin M. Edward, of the Scottish District; and Elder J. Blaine Freestone, of the London District.

ELDER JAMES R. CLARK, District Clerk.

FROM THE MISSION FIELD

Branch Conference: Of the Hyde Branch, Manchester District, held on Sunday, May 31st. "Gratitude for the Gospel" was the theme of the day's conference. President Junius E. Driggs, and Elders Carl Condie and Eric J. Seach were present.

Doings in the Districts: *Norwich*—Each Branch of the District entered whole-heartedly into the Whit-Monday outing and contest held at Lowestoft. Out-door sports were engaged in during the afternoon on the Deans. "Tea" was served the visitors by the Lowestoft M. I. A. in the Raglan Street Rooms, where indoor contests were held in the evening. Ipswich Branch piled up the most points and won the honours of the day.

At a social held in the Norwich Branch on Thursday, June 18th, the Dramatic Club furnished a most delightful program of singing and dialogue. Refreshments were served and a very enjoyable evening was spent by the members and friends.

At a baptismal service held in the Norwich Chapel on Sunday, June 21st, seven persons were baptized by Elder William Chaston, and local Elder Frank M. Coleby. They were confirmed members of the Church the same day by Elder William Chaston, President Irving T. Duffin and local Elders Frank M. Coleby and Alfred Burrell.

Portsmouth—At a baptismal service held June 13th, 1931, at Frencham Pond, one person was baptized by Elder Lorin B. Daniels, and confirmed a member the following Sunday by Elder Richard M. Cowan. This being the first baptism performed in the Portsmouth District since its organization.

DEATH

DYSON—Sister Lillian Joan Dyson, two-year-old daughter of Brother William J. Dyson, of the Sparkbrook Branch, Birmingham District, passed away on May 31st. Funeral services were held on June 6th at the Brandwood End Cemetery, under the direction of President Kenneth C. Chatwin. Elder O. Horton Transtrum dedicated the grave.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

CONTENTS

Life After Death 417	Newcastle District Conference	431
Editorial:		Satan's Temptings	430
Striving Upward 424	From the Mission Field	432

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